THE EVANGELICAL LUTHERAN

INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

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Christ-day.

There are but few Festival days, which the Lutheran church celebrates, in addition to the Lord's day. These are, as is well known, such as were signalized by those important events, which declared the celestial mission of Jesus Christ, as the Saviour of the *whole* world.—We do not deem it our duty, at this time, to make many remarks, upon the question, whether or not it be proper to set apart certain days, for the commemoration of events, in which the world is deeply interested. That question has long been settled in our church, and hence it is, that every pious Lutheran, gladly lays aside his ordinary affairs, to repair to the Sanctuary of Jehovah, as often as the twenty-fifth of December returns, or, if circumstances not under his control prevent him, he engages in private devotions, and derives ineffable joys, from the contemplation of the scene, in the stable of Bethlehem of Judah. Enraptured, he sings,

This day almighty love fulfils
Its great eternal word;
This day is born in Bethlehem,
A Saviour, Christ the Lord.

Christ-day, or Christmas, according to the general appellation given to the birth-day of Christ Jesus, is most eminently calculated, to impress the mind with a sense of the necessity and immense advantages, of an experimental knowledge of Jesus and Evangelical religion. He who has been converted from darkness to light, is excited to greater zeal and watchfulness, and if a parent, takes occasion to teach his children, to speak the praises of him, who came to this world, for the sole purpose of procuring, for man in chains and abject slavery, a most

glorious liberty. It is highly probable, that such reflections, prompted our Fathers to spend several days in devotional exercises, when the anniversary of Christ's birth, death, resurrection, &c. returned. This excellent and profitable custom, exists still among our European brethren, and has not been generally abandoned in the United States. The Fathers of the Lutheran and German Reformed churches, continued the custom, but some of their sons seem to have more wisdom! Would to God, we could say, celestial wisdom, but alas, it is that which is foolishness before God. If it be said, many other denominations, pay no attention whatever to Festival days, or, that they afford an opportunity to slaves of vice, to gratify their vitiated appetites, we would answer, If you are a Lutheran, it is degrading to lose sight of the usage and discipline of the church, so long as both are in accordance with the spirit of the Gospel. We have no need to copy after others, nor to innovate, unless it be manifest, that innovation will create more zeal with knowledge, and a greater degree of spirituality. As to the slave of vice, he is a child of Satan, and disregards the Lord's day, as well as Festival days. Alas, thousands spend it, in idleness, amusements, drunkenness and debauchery. And shall we therefore, demolish the edifices, consecrated to the service of our Lord? Shall we declare, that our Fathers erred; because they believed, we must keep the Sabbath day holy?

Brethren! our ardent prayer is, that you may repair to the Sanctuary of the Lord, on the coming day of Christ, and that he may be born in your hearts. Go with your familes; wrestle with God in prayer, that he may cause you a happy Christmas, by enabling you to see Christ—to be united to him; for remember, "there is no condemnation to them who are in Christ Jesus."

Some of you will have an opportunity to partake of the Holy Supper; see that you obtain the proper garments of the heart, and enjoy it. If any spend their time in dissertations upon the hour when the Supper should be administered; the posture of the communicant, when partaking; the form and colour of the bread; do you seek to prepare the heart, that it may truly become the mansion of Jesus. Then may you sing,

Glory to God on high!
Ye mortals, spread the sound,
And let your raptures fly
To earth's remotest bounds;
For peace on earth,
From God in Heav'n,
To man is giv'n
At Jesus' birth.

Periodicals.

The important aid, the Christian church has derived from Periodicals, cannot be too highly appreciated. Hundreds of those, who are now actively engaged in the benevolent institutions of the day, were enlisted, upon the perusal of Periodicals. In them they find dissertations, which convince them, that every man owes a part of his time, talents and money, to promote the cause of Christianity. Through these messengers, they learn both the wants of their fellow-beings, and the most successful method of supplying them. Hence the Bible societies, Tract, Missionary, Education, and Sunday school societies, that have been brought into existance, and hitherto sustained. And, within a few years, many denominations of Christians, have established Theological Seminaries, because, through their respective Periodicals, the people have to their astonishment learned, that many thousands even in our own country, are destitute of the preached Gospel, and that many pious, talented and well-taught Ministers are required.

The Presbyterian church (English.) was among the first, that experienced the good effects of religious Periodicals, as their wide field, numerous and useful clergy prove. Already have they sufficient men, whom they send out, to districts, where but *few* of their church live, to whom they preach, engage the attention of others, some of whom never were attached to any church, and with some aid for a year or two from the general tresaury, establish and sustain, flourishing churches. Besides, through their Periodicals, the people are well informed as to their peculiar doctrines, church discipline, &c. This it must be granted, is an important point. For although, Protestants generally, differ only upon non-essentials, yet it is highly necessary, that each particular church, should support its own regulations, so that harmony and beauty exist throughout. We never can advocate, or consent, to confusion and disorder—that a man should be in part a Lutheran, and an Episcopalian, Presbyterian and German Reformed, Calvinist and Arminian, Socinian and Quaker. No, let him be regular as the one or the other. But, is this consistant with the interest of Christianity, or with the spirit of the Gospel? Yes, just as that garden, in which you find order—the rose having its place—the tulip, hyacinth, each its own, and yet, all these of variegated colours, is visited with much more delight, than when a contrary arrangement exists; thus, will the vital Christian experience much more delight, in seeing each member of a particular branch of the church in his own place, than that of vaccilate and have no fixed principles.

To promote therefore, the beauty of the Protestant church, Periodicals are indispensable. They introduce the different denominations to each other—they enable the Christian to behold them all, as harmonizing and beautifying the visible church.

About four years ago the Intelligencer was brought into exictence, by the Evangelical Lutheran Synod of Maryland and Virginia. Before it, the Lutherans in the United States, had no Periodical, excepting a Maganine published in the German language, which however, for want of support, ceased to exist. And had it been continued, still the English community would have remained ignorant of our church. It may be said, that this is a matter of no consequence, but we are decidedly of opinion, that however much humility should be recommended, yet that the operations of our church, being more extensive, and embracing more members than many other denominations in the United States, should be known. The true disciples of our Lord Jesus, to whatever denomination they are attached, rejoice to find, that so numerous a body of Christians exist as the Lutherans. They bless God, that his cause is supported and defended, by more than they could have imagined. Yes, the Intelligencer, has gladdened the hearts of many, who previously, scarcely knew any thing of us, or believed, that we were in numbers few, and those inefficient, familiar only with the German language, whilst various erroneous views were had of our doctrines and church-discipline. Several persons not members of our communion, have contributed aid for establishing and sustaining our Theological Seminaries, and one Gentleman, at this time an active member of a sister church, pays himself, four subscriptions to the Intelligencer, from a conviction, that it is a Periodical, well calculated to do good, by bringing before our own people, and Christians generally, the excellent and biblical principles of the most ancient branch of the Protestant church.

Several years ago, another Periodical was commenced in New York, viz: The Lutheran Magazine. This work, has had the greatest and happiest effects to the north. Lutherans, who had nearly forgotten their own church, have been roused to a sense of their duty, and others have now a great respect for a church, which they before despised.

But the grandest effects of these Periodicals are, that many Missionary and Education societies have been formed. Yes, many of our young brethren and sisters, in the Northern, Middle, and Southern states, have been induced to step forth, and to form various benevolent institutions. Already are several pious young men supported at our Seminsries, through the various associations, that now exist in the

bosom of our church. The Editor received but recently, a letter from a gentleman, who in his travels met with a copy of the Intelligencer far south of this. It was at a public house, where he took up lodging for the night. He observes, that to pass the evening he read it, and as he had once been attached to the Lutheran church, he felt anxious to know whether, and how it really existed. Having long since removed to a country, where no Lutherans could be found, he was compelled to unite with another denomination, and consequently, made no further enquiry concerning the church of his fathers. But, after reading a communication concerning our Seminary, and the different Missionary societies, formed among us, his first love returned, and he determined, if he should reach his home, to do something preparatory for obtaining Lutheran service in his neighboorhuod. We then do say, that Periodicals should be sustained by our people. But alas, of this, all have not been convinced, and unless they soon are, those they have must cease to exist. The Editor of the Intelligencer, asks for nothing more, than the co-operation of his brethren in the Ministry, by transmitting to him matter, and aiding him to obtain subscribers enough, to pay for the paper and printing. He is left to write himself, in addition to many letters that must be answered. Many members of Councils or Vestries, do not take the Intelligencer, and some have discontinued, because they have some relative who is a subscriber from whom they can borrow. There are indeed men, whom God has blessed, with much of this world, who consider themselves at the head of their churches, and do not receive one religious Periodical, devoted to the interest of our church, when, if they really were convinced of the utility of these messengers, as we trust they will now be, they would pay for several copies, rather than stand guilty of being accessary to their destruction.

With these remarks upon religious Periodicals, we leave the subject to the serious and sober consideration of those who call themselves Luthérans. We would merely add, that a very interesting and useful Periodical is now published in the German language, under the auspices of our Synod of West Pennsylvania, and that great exertions should be made to sustain it, to rouse our German members, to become more zealously engaged in the cause of Theological Seminaries, Missionary, and other holy institutions, which are now flourishing, chiefly through the zeal of those, whose public service is conducted in the English language.

A broken-hearted Nun.

The following affecting piece is taken from that valuable work of Blanco White, entitled "Evidence against Catholicism." It displays the distressing and awful effects of shutting up in a Convent, innocence and beauty, on pretence of religion, in terms truly affecting. This is the case of but one, but we have reason to believe that hundreds, yea, thousands like her, have lost both body and soul by Popish enthusiasm and Popish tyranny. Their bodies cast away as it were, in this world, and their souls eternally ruined in the world to come. What cause have we to rejoice and give thanks to God, whilst we press our Bibles to our bosoms, and Christ to our hearts, that he has placed us in a land where His word alone can be the rule of Faith—where no *infallible* Pope can tyrannize over our consciences, and render us miserable, both in time and in eternity! G.

"The eldest daughter of a family, intimately acquainted with mine, was brought up in a Convent of Saint Agnes, at Seville, under the care of her sister, the abbess of that female community. The circumstances of the whole transaction were so public at Seville, and the subsequent judicial proceedings have given them such notoriety, that I do not feel bound to conceal names. *Maria Francisca Barreiro*, the unfortunate subject of this account, grew up a lively and interesting girl, in the convent; while a younger sister enjoyed the advantages of an education at home. The mother formed an early design of devoting her eldest daughter to religion, in order to give her less attractive favourite, a better chance of getting a husband. The distant and harsh manner with which she constantly treated Maria Francisca, attached the unhappy girl to her Aunt by the ties of the most ardent affection. The time, however arrived, when it was necessary that she should either leave her, and endure the consequences of her mother's aversion at home, or take the vows, and thus close the gates of the Convent upon herself forever. She preferred the latter course, and came out to pay the last visit to her friends. I met her, almost daily, at the house of one of her relations, where her words and manners soon convinced me that she was a victim of her mother's designing and unfeeling disposition. The father was an excellent man, though timid and undecided. He feared his wife, and was in awe of the Monks, who, as usual, were extremely anxious to increase the number of their female prisoners. Though I was aware of the danger which a man incurs in Spain, who tries to dissuade a young woman from being a Nun; humanity impelled me to speak seriously to the father, entreating him not to expose a beloved child to spend her life in hopeless regret for lost liberty. He was greatly moved by my reasons: but the impression I made was soon oblit-

erated. The day for Maria Francisca's taking the veil was at length fixed, and though I had a most pressing invitation to be present at the ceremony, I determined not to see the wretched victim at the altar. On the preceding day, I was called from my stall at the Royal Chapel, to the confessional. A lady, quite covered by her black veil, was kneeling at the gate through which females speak to the confessor.—As soon as I took my seat, the well-known voice of Maria Francisca made me start with surprise. Bathed in tears, and scarcely able to speak without betraying her state to the people who knelt near the confessional, by the sobs which interrupted her words; she told me she wished only to unburden her heart to me, before she shut herself up for life. Assistance, she assured me, she would not receive; for rather than live with her mother, and endure the obloquy to which her swerving from her announced determination would expose her, "would risk the salvation of her soul." All my remonstrances were in vain. I offered to obtain the protection of the Archbishop, and thereby to extricate her from the difficulties in which she was involved. She declined my offer, and appeared as resolute as she was wretched.—The next morning she took the veil, and professed at the end of the following year. Her good Aunt died soon after; and the Nuns who had allured her into the Convent by their caresses, when they perceived that she was not able to disguise her misery, and feared that the existence of a reluctant Nun might by her means transpire, became her daily tormentors.

After an absence of three years from Seville, I found that Maria Francisca had openly declared her aversion to a state, from which nothing but death could save her. She often changed her confessors, expecting comfort from their advice. At last she found a friend in one of the companions of my youth; a man whose benevolence surpasses even the bright genius with which nature has gifted him; though neither has been able to exempt him from the evils to which Spaniards seem to be fated in proportion to their worth. He became her confessor, and in that capacity spoke to her daily. But what could he do against the inflexible tyranny in whose grasp she languished!

"About this time the approach of Napolean's army threw the town into a general consternation, and the Convents were opened to such of the Nuns as wished to fly. Maria Francisca, whose parents were absent, put herself under the protection of a young prebentary of the Cathedral. and by his means reached Cadiz, where I saw her on my way to England. I shall never forget the anguish with which, after a long conversation wherein she disclosed to me the whole extent of her wretchedness; she exclaimed, *there is no hope for me!* and fell into convulsions.

"The liberty of Spain from the French invaders, was the signal for the fresh confinement of this helpless young woman to her former prison. Here she attempted to put an end to her sufferings, by throwing herself ino a deep well; but was taken out alive. Her mother was now dead, and her friends instituted a suit of *nullity of profession*, before the ecclesiastical court. But the laws of the Council of Trent were positive, and she was cast in the trial. Her despair, however, exhausted the little strength which her protracted sufferings had left her, and the unhappy Maria Francisca died soon after, having scarcely reached her twenty-fifth year."

Popish Miracle.

The Patron Saint of the town of Naples, is a Saint Januarius, part of whose blood, though shed in Martyrdom, more than fifteen hundred years ago, is still preserved in a vial. On the day of the Saints' festival, the Bishop, surrounded by a crowd of Priests, and a multitude of lighted tapers, and clouds of smoke of frankincense; takes the vial in his hands, when a red lamp appears in an upper division. The people in crowds are kneeling in the church, expecting the yearly miracle with the greatest anxiety, whilst the Bishop handles the vial every way, till the lamp begins to melt and falls in drops into the lower part of the glass. Upon this, the bells are wrung, the guns are fired, and the whole town is in a state of rapture. The trick is so gross, that there is not a Priest, or a man of common senses at Naples, that is not convinced that the red clot, is a certain composition which melts with very little heat—the heat that the hands of a Priest, and a crowded house will produce. Sometimes it is a longer time, in being brought about, and the populace, for whom the juggle is performed, are in a state of great fear and discontent. On one of these occasions, a very excellent friend of mine, an English officer was near the Priests; but the meeting being delayed, he were advised by one of them to retire, for the mob would have torn him to pieces, from a notion that the miracle was delayed on account of his being a Protestant. When the French, during the Revolutionary war, were in possession of Naples, the Priests wished to raise a tumult against them, and on the day of Saint Januarius, the blood would not melt. The mob were ready to take up arms, when the French General sent word to the Arch-bishop, that if the miracle was not performed instantly, he would play the artillery upon his palace. This broad hint had its desired effect, the blood began to drop, and all was quiet.—[*Blanco White.*

Dialogues of Devils.

We have hitherto, but seldom adverted to any of the religious periodicals of the day, except in terms of commendation, or for purposes of defence or explanation. Much less have we ever attempted to provoke a controversy with any religious denomination. The paper which is covered with controversial writing, with abuse, or with recrimination, may be much more profitably dedicated to religious information, or to other subjects connected with the church Topics which would occasion levity, or give pain, we have considered it our duty to avoid. These rules, our readers will not, we hope, think infringed by an examination of a piece in a periodical which we have just seen, and upon which a valuable correspondent has sent us the following strictures.

It will be necessary, Mr. Editor, to inform the reader, that there is a religious paper published in Tennessee, called the "Calvinistic Magazine." Its main design is, as the name imports, to state, illustrate, and defend those peculiar views and tenets, summarily called Calvinism, consisting of election, reprobation, final perseverance, irresistible grace, &c. It aspires to the rank of a grave, dignified religious periodical. The last number, consisting of thirty-six pages, is, with the exception of the two first pages, and part of the third, entirely occupied by an article, entitled "The Western Pilgrim." The piece is of course too long to be copied into the Intelligencer—an abstract is all that we can furnish.

"The Pilgrim who relates the adventure, in the first person, commences rather abruptly, by stating, that "the dim path he had pursued for several hours over rugged and barren hills, now began to wind its way up the steep and rocky sides of the mountain." After admiring for some time "a veteran rock that stood in the pride of its strength," "a frightful ravine," and a "tall pine, lifting his branches high, &c." he heard, "as the obscurity of twilight came on," "the voice of distant thunder," and a "tempest was announced." It soon began to rain, but he fortunately found a cave in a deep hollow, "at the base of a large rock." After he had entered and secured his horse, he lay down to repose. "Meanwhile, the hurricane without, raged with unabated fury." He is uncertain "how many hours he may have dozed," but he recollects that he was roused by a "strong stench" of brimstone, which of course, gave note that some unearthly visitant was nigh He accordingly saw a blue flame in the centre of the cave, near which were seated two forms; their outlines were indistinct, as the fire did not burn very brightly at first. He says however, that his "mind was at once satisfied" that they were

"spirits of darkness," sprites, imps, or something of that nature—he does not enter into detail concerning the usual appendages of such personages, horns and tails, though to have mentioned these, would have been perfectly consistent with the whole story, for, except in its "moral," it scarcely rises above a ghost story or a nursery tale.

After these preliminaries, the pilgrim proceeds to state the object of the meeting. He learned from the conversation of the two devils, that Lucifer, who had been travelling in foreign countries, had appointed this meeting, for the purpose of learning from his principal officers, "how things had been managed during his absence." One of the devils said that Lucifer had been actively employed abroad, that long ago his empire had suffered from the preaching of the gospel by the disciples of Jesus Christ, and that the contest was now renewed with redoubled vigor. Tidings came from every quarter, that the heralds of Christianity had invaded his pagan dominions—that the Bible, the Missionary, the Sabbath, had been sent to every nation under heaven—that the danger was great, &c.

He was interrupted by Moloch, who suddenly entered the cave, "just arrived from Hindoston," as we learn from the Pilgrim, or rather the devil. He was in a very bad humour, and as the Pilgrim remarks, would not exchange greetings with his friends at the fire. A large crowd of devils soon entered, among whom there was one who peculiarly interested the Pilgrim by his "polished and courtly air," and the "respectful attentions which he received." His "surprisingly easy and graceful motion," seemed to fire the imagination, and open the poetic vein of the Pilgrim, who accordingly favors us with some lines from "England's bard." The Pilgrim's curiosity was greatly excited, when he saw that this devil had "an appropriate and friendly remark for every one that he encountered," and he was much pleased to see that the "diminutive and worthless devils received a full share of the attention" of this interesting devil, as well as the more dignified demons. Nay, "he shook hands with extraordinary cordiality"—this polite devil actually shook hands with all, "often taking the trouble to go out of his way, in order to give the salutation, and would lengthen his face, and enquire with wonderful seeming concern, "how they had fared since he had last seen them." The intense curiosity of the Pilgrim was at length satisfied, by hearing this remarkable being called by one of his companions—*Belial.*

Belial is one of the principal actors in the subsequent parts of the narration, which now assumes a dramatic form. If our readers have not already become disgusted with this childish recital, we solicit their continued attention, as the dialogue which follows, introduces grave history, and is theological, deliberative, political, laudatory, and *unchris-*

tian, both in the matter of fact, and in the spirit with which it is written. To the words of the pilgrim, which we have generally used, we have affixed marks of quotation.

"At this moment the room was darkened; instantly all eyes were in one direction, and the hurried whisper went round, "his majesty! his majesty!" "This monstrous figure, horrible and vast," was no less a personage than his Satanic highness. He was quite pleased to see his faithful followers after so long an absence, but his brow was dark and portentous. After an awful silence, the favorite of the Pilgrim, Belial, demanded: "What news from abroad?" "News!" said the chief, with a dreadful voice, a voice that "spread far and wide through the spacious mansion, but it was not returned. The distant echoes of the cavern shrunk back and feared to answer a voice so terrible." This phenomenon reminds us of a hero, who was so very formidable, that "his very shadow durst not follow him." Lucifer then stated the news—they were grievances of which he bitterly complained—viz: 1200 missionaries, 40 printing presses, 100,000 Sabbath school children, 40,000 converted idolaters, tracts, idols falling down, &c. Every true Christian will praise God for having so highly blessed these undertakings, but he will not associate the thanks which he gives to God, with ludicrous ideas nor will he, when he reflects on the triumph of Christianity, represent the devil as blubbering like a child. There is something too dignified too holy in his feelings at such a moment, to debase them by mirth. An Apostle would mourn when darkness prevailed, would rejoice in the Lord when the cross was preached with success among pagans, but he would not endeavor to amuse his hearers by farcical representations of the devil.

Lucifer then remarked that as the tide of evangelizing influence threatened to cover every heathen land, and could not be checked, when the barriers were once prostrated, something must be done which would *dry up the source*. "In the heart of Christendom, the deadly wound must be inflicted. Those benevolent associations must be broken down—or spirits of darkness! your cause is ruined. With this view, I have called this council. Speak Belial."

Our readers will now see the object of the meeting. We learn from the narrative of the Pilgrim, that it was to discover by what means the pure source from which so much good flowed, might be tainted. It was to resolve upon a plan by which the benevolent exertions of Christians at the present day, might be checked, by which dissensions and angry feelings might be awakened, by which the fair field which lies open before us, might be darkened and obscured by threatening clouds—clouds which would break, spoil all the good seed that had been sown,

and cover again the blossoming wilderness with desolation. Belial rose. He spoke of the injuries which his Master's kingdom had sustained. The national Bible Society had "achieved wonders"—whole states had caught the spirit—every family had been supplied with a bible. The American Tract Society had been equally vigorous. The very haunts of vice and pollution had been invadeded by tracts—where the name of God had never been uttered except in blasphemy, a tract, an unpretending tract, with its "still small voice," was heard to admonish and reprove. The American Sunday School Union had completed the triumph—every abode where darkness had once securely dwelt, was forced open, and light from heaven entered with its reviving beams.

When Lucifer heard of these these things, he began to "foam at his mouth with fury." To soothe him, Belial relates the arts by which he endeavored to sow dissensions—dissensions, which, as he hoped, would overthrow the fair fabric of our benevolent institutions; and now we learn the real design of the whole piece. It is well known that the Methodists withdrew some time ago, from the various societies to which they had hitherto belonged, and established their own Bible, Tract, Sunday School, &c. Societies. It is also known that, particularly since the petition was offered to Congress to discontinue Sunday mails, the Presbyterians have been charged with desiring a union of the state with their own church, and the Methodists have, it seems, largely contributed to the extension of the rumor. This solves the whole mystery—the devil "turns state's evidence" against his associates, the Methodists. Belial relates that he hastened to the clergy of the Methodists, and told them that they would gain nothing by uniting and co-operating with other denominations in these benevolent institutions. "You will be losers," he said to the Methodist clergy, "your clerical domination will suffer—your *book concern* will bring you no profit—set up—set up for yourselves." The Methodists took the advice, or rather yielded to the impulse of a spirit from hell, and as our Pilgrim's friend, Belial, represents it, did set up for themselves, and formed their own Bible, Tract, and Sunday School Societies. But their opposition was harmless: Belial did not yet succeed in destroying Bible, &c. Societies. The secession of the Methodists did not give the least "check" to those institutions. We would here ask the Pilgrim, why then display such rancor towards the Methodists—why implicate *every* Methodist preacher—why say that they are all possessed by demons, if they do no harm? Why not mourn for them, and in secret pray to him who once cast out so many demons, that he could again befriend those modern demoniacks? Why publish it abroad, so that the infidel may find food for his wit, and [redacted] luke-

warm Christian may be led to turn away in disgust from sincere piety and real zeal.

As Belial could not succeed by his own devices, he examined "the book of the chronicles of hell," and hoped to find there a hint. Nor did he search in vain. He then mentions that he read of the ingenuity of Lucifer, who whispered to Pharoah that the Jews would usurp the power of the state, and who actuated Haman when he accused the Jews of feelings hostile to the king. The idea was, that the people of God had been always represented by Satan, as enemies of the state. Here Lucifer interrupted Belial, and related himself, a subsequent victory which was still more brilliant. "Accuse him," said he to the Jewish rulers, in the time of Christ, "accuse him as an enemy of the Roman government—say that he designs to set up an establishment of his own." And the Jews, in compliance with the wishes of Lucifer, said that Christ had called himself a king. On this hint Belial spoke. He said, that in imitation of his great master, he had awakened the same cry against the "Calvinists—especially the Presbyterians." Against the Calvinists, said Lucifer, who followed with a long speech—Against the Calvinists? Why they are the very last whom you could charge with being enemies of the state. He then related too facts which clearly proved that this insinuation could be levelled against the Presbyterians in vain. From what he said, we gather that, when Jefferson brought the declaration of Independence into the Hall of Congress, Lucifer who was present, determined to give it a death blow. Liberty, liberty with the Bible was ruinous to his kingdom. He accordingly went from one member to the other, "said to one—Be cautious, to another—Don't be rash, tempt not too far the vengeance of Britain." The declaration was read," but the "house hesitated—wavered." His insinuation had almost prevailed, "the liberty and the slavery of the nation seemed to hang in even scales." The members of the old Congress, were all but one, literally spell-bound by the devil, and had not this one touched them with his wand, we would still pay tribute to Britain. But he arose, it was John Witherspoon, "the most distinguished Presbyterian minister west of the Atlantic, the father of the Presbyterian church in the United States. "He cast on the assembly a look of inexpressible interest and unconquerable determination." He delivered a short but powerful address, and "slavery kicked the beam." As the "surviving signer" is a Catholic, the Pilgrim, of course, includes him among the number of those who were so successfully tempted by the devil, and so completely enthralled by him Lucifer added, that about the same time, as he was passing over Virginia, he saw at a very early hour in the morning, a crowd in a secluded spot, in the midst of the immense forests below him. He paused—heard that

there was to be preaching, and determined to hear the sermon. Fearing lest the "shadows cast by my broad wings, might attract notice," said Lucifer, "I took the form of Minerva's bird, and perched on the branch of an old oak." Lucifer, who with much taste introduces his classical allusion, paid the deepest attention to the sermon, as he gives copious extracts. The theme was "love of country." The effect was, that "from this neighbourhood a valiant troop soon marched to reinforce the continental army." "But Belial, mark, that master spirit, whose eloquence kindled this flame of patriotic enthusiasm, was a Presbyterian preacher." The inference which Lucifer wished to draw from these two facts, was, that the charge against the Presbyterians could not be sustained. His idea was, that Belial should have charged the Methodists with being unfriendly to the government, since they "had taken part *against* the country" in the Revolutionary struggle. Lucifer had entered, it seems, the library of a Missionary station in the East Indies, where he happened to pick up Buck's Theological Dictionary, the whole of which he perused, as he mentions the last article. The Pilgrim does not, however, wish to represent the devil in the character of a theological student, he was like the spider, which finds poison in the flower from which the bee extracts honey. He found in Buck's dictionary, the startling fact, that all but one of the Methodist preachers who were natives of England, returned home at the commencement of the Revolution. They were like Arnold, Lucifer remarks, who became a traitor by going to England. They all felt like Arnold, and hated America as much as he did. At least the Pilgrim, that is, Lucifer thinks so. "While the Presbyterians were in arms, the Methodist preachers, regardless of the groans and tears of the people, hurried to England, and threw their weight and influence into the scale of tyranny." We will not dwell upon the disposition of the man who could write such things, he is an object of pity, and we are well assured that but few among the members of his church can be found, who would stoop to such mean arts to injure the Methodists, as are here employed. The editors of the Magazine subjoin a note at this stage of the dialogue, in which they propose some questions, which they think will substantiate the declarations of Lucifer. But these questions, which are really assertions, prove too much, if intended as arguments. The Methodists were enemies to our independence, it is asserted in these questions, *because*, before the Revolution, when the church of England was established in this country, they adhered to the church of England—*because*, they did not dissolve their connection with the established church whilst they were British subjects—*because*, the Methodists of the present day, who live in England, adhere to the established church—*because*, if King George had

succeeded, the Methodists would still belong to the established church; as the Methodists do now in England, &c. But does not all this equally apply to American Episcopalians? Shall we slander them, because their ancestors chose to belong to the church in which they were born, and which was established in the country? But we must not trespass upon the patience of our readers. Lucifer concludes by very forcibly observing—"Why, Belial, half a devil could have made the guilt of the Methodists glare before the whole nation."

Belial soon removed the doubts of his Satanic Majesty, concerning the practicability of his project to represent the Presbyterians as enemies of the state. He referred to the proverb, "Republics are ungrateful." If the services of the Presbyterians were recent, it was of no consequence—"favors" he said, "are soon forgotten." A generation soon arose that knew not Joseph; with similar injustice, the present generation has forgotten, as he, Belial thought, that the independence of America, was altogether the result of the patriotism of Presbyterians. He was unwilling to charge the Methodists with treason, as the assistance of some large sect was indispensable; the Presbyterians would be too generous to assist him against the Methodists, therefore he was forced to receive the Methodists as his allies against the Presbyterians. Besides, the Presbyterians were intractable—"they are everlastingly *quoting scripture*, and appealing to argument," and this would not answer his purpose. "This is evident from the fact, that though they have known all along, the part which Methodist preachers acted at the revolution, they have made no blowing-horn of it, they have not told it to perhaps one in fifty of their own church members." So that the treachery of the Methodists was kept a profound state secret. Their departure to England was hitherto unknown to any but the Presbyterians. Whereas, if the "Presbyterians had taken sides with England," the Methodists would have immediately made it known to the whole country, as soon as they had discovered the secret. The reader will perceive how ridiculous these insinuations are. Belial says, that though he accorded with the Arminians, and consequently with the Methodists, in his private sentiments concerning the decrees of God, final perseverance, &c yet he could not but sometimes laugh, when he saw "how unmercifully the Calvinist pelted, pounded and pummelled, with the hard mallet of plain scripture, "his brethren, the Methodists" "Their skulls could not" he said, "resist, nor their cunning dodge this mallet." It is obvious that the Pilgrim thinks the time has now come, when the Presbyterians *must* make a "blowing-horn" of the treachery of the Methodists. The editors of the Calvinistic Magazine, regret that they must do it now, but add that "the Methodist preachers have tempted

their own fate" *The secret is now devulged*, that the Methodist preachers went to England at the time of the Revolution.

Belial now alludes to some occurrences in which he was a partner of Bangs and Badger, the editors of the Christian Advocate, concerning which, they must answer for themselves; it would lead us too far to enter into an investigation. We mention this part of the dialogue, merely to introduce a question made by Lucifer, which will furnish an application to the long sermon we are giving our readers concerning devils. Lucifer asks, "Have they"—the editors, Methodists—"frankly confessed their guilt in basely slandering their brethren (the Presbyterians?) Have they, in the spirit of true repentance, asked the forgiveness of that injured people, at whom they had aimed this deadly blow?" This very question we would propose to the writer of the article which we have reviewed? Has *he*, or will *he*, if he possess but one spark of manly feeling (for piety, true genuine piety, would not have given birth to the article) will he frankly confess the guilt with which he has loaded himself by this wanton attack upon a large body of Christians, among whom, much as we disapprove of some things among them, we sincerely believe that many, very many pious individuals may be found? Let *him* ask the forgiveness of *that* injured people, the Methodists. We by no means justify them in their conduct to the Presbyterians, but he has widened the breach—he has endeavored to stir up political animosity—he has endeavored to rouse a spirit of religious bigotry—that *odium theologium*, which is the bane of real piety, he has endeavored to awaken. Had he, in the form in which he presents his ideas, given warnings—had he pointed out the danger, lest zeal would grow cold, had he insisted upon unanimity in general—had he shown that the only method by which we may finally overcome the powers of darkness, is to stand united, to be zealous, to confide in the assistance of a God, with whose wishes our exertions are so consonant—had he laid aside sectarian feelings, and assumed the character of a member of the church of Christ, and not of a division of the church of Christ, we would have cheerfully concurred with him, however much we might disapprove of his plan of making fiends declare the wishes of God, when revelation so clearly informs us of his whole counsel. But when we see that his only object is to remove an imputation which no well-informed man would make against the Presbyterians, to elevate those of his own faith, at the expense of a large class of Christians, and to load them with severe and harsh reproaches; we cannot, no, we cannot even by our silence, approve of him, however small the sphere may be, in which our voice can be heard. His whole array of friends has been presented to our eyes, merely to give effect to an impolitic and censurable attack against the Methodists

The Presbyterians have been charged by the latter with wishing to unite state and church. We are confident that no sensible Presbyterian expects that this union will take place in our country. If the Methodists have done wrong, (and we by no means approve of all their proceedings) let them be kindly admonished. If they will not listen, let an appeal be made to a candid public—if all err, the Methodist as a member of a church. and the public in general, still the case is not hopeless—reason and truth will finally prevail, however loud the Methodist, and however unjust the public may now be. Unpretending charity, sincere love to God, unaffected zeal for the welfare of the heathen, in Presbyterians and in members of any church, will soon force the conviction upon the minds of all, that their design was, not to advance the temporal interests, nor to confirm the political sway of their church, not to rule the destinies of America, nor make all Americans become Presbyterians by insidious or compulsory means, but to advance the interests of the "city of the great God," to extend the glory of the King and Judge of men. But why should any church endeavor to fix a stigma upon a sister church, even if she errs, why represent her as actuated by the worst fiends from hell, why say in the rudest and most uncouth and vulgar language, that her preachers are instigated by the devil, filled with the gall of bitterness, and more unprincipled than a slave would be—why endeavor to revive those angry feelings which burnt so dreadfully in our Revolutionary struggle. We had thought that ill-will against our enemies—that hatred against Britain and her partisans, had long since been buried in the grave—*among Christians.* Those who then opposed the best interests of our country, or who refused to support her, or who deserted her in her utmost need, have mostly descended to the grave. Can it be necessary to revive the feelings which should have died with them? Can political animosity favor the progress of Christianity? or by proving that the Methodists have been traitors to our country, will the kingdom of Christ be more fully established? If the Methodists have charged the Presbyterians with ambitious views, if they have accused them of seeking a union of church and state, if they have not comported themselves as humble, candid Christians, why oppose them with their own weapons, if these were not handed forth to them by the laws either of honor or religion—why recriminate in return? Is this blessing them that curse us, or doing good to them that hate us, or *praying* for them which despitefully use us and persecute us? Shall we revile those who revile us? Is this the example of Christ? When the Jews said he wished to be a king, did he meanly retort the accusation upon them? Did he ever abuse those who abused him? Or to promote the extension of his gospel, did he ever attempt to enlist the national and political feelings of the Jews;

on his side, by telling them that from his ancestor David, were derived all the temporal blessings which the Jews ever enjoyed? Is not this attack against the Methodists rather to be traced to a latent, or more properly, to an open hostility against their doctrines? If they preach a Saviour who died for all, if they preach free grace to all, if they say that God wills not the damnation of a single soul, but reproaches every sinner with being himself the cause of his ruin—if they declare that no man is excused from repenting—that those who conceal their unwillingness to break the bonds of sin, by alleging that they must wait till God calls them, render themselves still more guilty—if they say that God has called, and is always calling to all, and hence, in the words of St. James, tell all to draw nigh to God, and that God will then draw nigh to them, to seek the Lord before he will be found by them, to knock before it will be opened, and not expect an irresistible grace which will save them by force, if they teach that man must at all times take heed, they fall and do not lull them into a false security: may not all this explain the foul and low attack which has been made against them? On the supposition that they are wrong in their sentiments, and the Calvinists right, still does this justify the latter in their uncharitable attack? We do not attempt to vindicate the Methodists from every charge; we believe that some of their methods of making converts, that their various modes of exciting the feelings, their camp-meetings,—are frequently pernicious to religion, and far from being followed by the salvation of their souls. It has indeed been often forcibly and unanswerably demanded of them.—Did Christ, or did Paul, or any Apostle, conduct a camp-meeting as you do? Did they resort to such underhand means as you do, to increase the number of believers? Did they shout and exclaim, and terrify, and then declare their subject to be a regenerated man? But it can with equal force be asked—did Christ, or did Paul, or any Apostle, take such means to convict their adversaries of error, as the Calvinistic Magazine has here taken? Did they write dialogues in which devils personate unbelieving Pharisees, Saducees or Pagans? Did they endeavor to gain friends by representing the chief priests of former times, as traitorous, and their successors as equally traitorous and corrupt? Did they endeavor to throw ridicule upon the Pharisees and Saducees, by representing the devil as agreeing, in his private sentiments, with their opinion? Did not, on the contrary, our Saviour and St. Paul, display the conformity between the unrepentant, and the prince of darkness, with sorrow or with holy indignation, and notwithlaughing faces? Did not Paul too, everlastingly quote scripture?" If this be the practice of the Presbyterians, as the devil complains in the dialogue, the writer has widely deviated from the practice of his church.

for instead of quoting scripture, he represents himself as quoting from the "chronicles of Hell," as being merely the mouth-piece of a fiend. Shall we say that Hell engendered the opposition of the Methodists, or that devils inspire all their preachers, or that they are embodied fiends? Is this the way that Christians of modern times must defend their doctrines? Have they no other method of convicting their adversaries of error, than by affirming that their piety is perjured, and that their faith is the offspring of hell? And this is in accordance with the religion of the Prince of Peace—this is done by professed followers of him who always blessed when he was cursed! Verily, we find it difficult to reconcile these contradictions. We know not how to reconcile such an undermining attack with the dignified and open resistance of the Christian. We cannot comprehend in what way such an illiberal procedure can harmonise with any principle which Christians are commanded to observe. Is it in accordance with the firmness of character of Christ, or with his mildness, or with charity, which thinketh no evil? No—let the writer not take refuge in caves and among devils,—if his doctrines are founded upon scripture, they must prevail—God, without the assistance of wit or ridicule, will establish his Gospel. If they are not founded upon Scripture, they never will prevail, though Lucifer, Belial, and every other fiend of hell, which the Pilgrim saw, would advocate them, whisper them abroad, and endeavor to instill them in the heart.

Had we found the article in a newspaper, we would have ascribed it to a thoughtless scribbler, or to a malicious, but imprudent bigot. But when we find it in a grave, religious periodical, which professes to advocate the doctrines of the Gospel, we must condemn, severely condemn it. We hope the reader will excuse the length of this article—we have very reluctantly passed over many more topics contained in the dialogue, to which our space does not allow us to advert, but which, were we to enlarge, we could not mention except in terms of the most severe reprobation. We conclude, by adding that we sincerely hope the writer of the piece in question, will dispassionately examine it again, refer to those on whose judgment he may rely, and who may give him good counsel, (for he really needs it) and pray that God may enlighten his mind, and infuse into his heart a portion of the mild and gentle spirit of the religion of Christ.

FIAT JUSTITIA.

Sermons.

At the late meeting of the Synod of Maryland and Virginia, it was deemed expedient, to invite our Ministers, to furnish sermons for the Intelligencer, so that one might appear in each number. Our friends

may depend upon it, that gradually, we shall succeed in the plan, and we doubt not, it will prove very profitable to our readers.

As no sermon has yet been transmitted to us, and, as we lately delivered a funeral address, upon the request of a brother of the deceased, which we have been earnestly desired to publish, we have resolved, because of numerous duties devolving upon us, not to issue it in a separate pamphlet, but to occupy a part of the Intelligencer for the purpose.

FUNERAL ADDRESS,

Delivered upon the decease of the Rev. Jonathan Helfenstein; late Pastor of the German Reformed Church. By *David F. Schaeffer*, Pastor of the Evangelical Lutheran Church.

Hebrews xiii. 7. *Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation.*

A recent and distressing event, in which we all have been deeply interested, has induced me, to propose for your consideration, this solemn exhortation of Paul to the Hebrews. The event to which I allude, is the death of my brother and colleague, the Rev. *Jonathan Helfenstein*, late Pastor of the German Reformed Church in this city.

Having been associates in our early youth, and, for the last eighteen years, most intimately connected in the Ministry of reconciliation, it would be unnatural to pass over silently, the separation which God has caused between us. He was the only one of the Ministers of the Gospel, who labored in this city, during my service of nearly twenty two years, that remained. The others were either called to labor in other fields, or, to enjoy their reward, in another and better world. It is therefore without affectation, that I exclaim in the words of David, "I am distressed for thee, my brother Jonathan!" Indeed, had I not been particularly requested to deliver a funeral discourse, I should have deemed it my duty to speak of him, as having been, not only a faithful servant of Jesus Christ, but also a kind husband, an affectionate parent, and sincere friend. Alas, the curtain of death has shrouded, and hid him from our sight!

But—the stroke is from the hand divine,
To him we must submit, and not repine.

Permit me, to call your attention, to an exposition of the duties, incumbent upon the people, to their spiritual guides, whom God removes from them by death.

Remember them, says the Apostle, which have the rule over you. The power of Pastors, is very different from that of civil rulers, which is founded on force. Peter, in his first epistle, exhorts Pastors to feed the flock of God, faithfully and willingly, not for filthy lucre, but of a

ready mind, or as *M'Knight* renders it, "from a good disposition." When this can be said of any one, he has all the authority, and power, and influence, peculiar to Ministers of Christ. And, when death removes him from the field of labor, his memory should be cherished and preserved by the people, as a valuable treasure.

Such a Pastor was my deceased brother. It is well known, that the support granted to Pastors, by our German churches at least, is scarcely sufficient to procure the necessaries and comforts of a family. As to this fact, we ourselves can testify. Appalling as it is, still did my brother, for many years, actively perform all the duties incumbent upon him, and bring into requisition all his energies, to promote the glory of God, and the salvation of souls. When it became necessary, that he should officiate occasionally in the English language, he stated to me his difficulties, having read German authors chiefly, whilst preparing for the Ministry. But, said he, "whatever my deficiency may be, and however unkind critics are, I can still tell the sinner what he must do to be saved, and I will make the effort." However humbly he viewed his talents, he made the effort, and *spoke unto the people* the word of God, in the English language, with much acceptance, whilst his discourses in the German language, always proved him to be, a good theologian, and a true Evangelical preacher. To his own church, to which persons are attached, who cannot profit from services conducted in the one or the other language exclusively, he was particularly useful. He should therefore be held in grateful remembrance.

He spoke the word of God. By this term, we generally understand the Bible—the scriptures of the old and new testament, and these he expounded, and applied to his hearers, with an earnestness peculiar to himself. But, the term "word of God," we may also consider as a title, very applicable to the Lord Jesus Christ. He is called the Word, says the immortal Luther, not only as the begotten of the Father, but, because by him, the creation and redemption of man was spoken. It was then, Jesus Christ, God above all, blessed forever, whom he spoke, preached and presented to his hearers. Whatever may have been his peculiar views of non-essentials, his discourses universally drew the attention of his hearers to repentance and faith in Jesus Christ. A few days before his dissolution, he remarked to me, "Brother, faith is every thing; go to Abraham, Isaac, Jacob, it was faith; come to Jesus Christ and the Apostles, it was faith." He did not consider faith as consisting in certain tenets, engendered in the brain of man, but, as "the substance of things hoped for, and the evidence of things not seen." Whenever this can be said of a Pastor, he merits the grateful remembrance of the people.

Think not, however, that a people discharge the duty incumbent upon them, by a mere remembrance of the official operations of their Pastor. There is much more required. "Whose faith follows." Very clearly does the Apostle require, that his faith in the doctrines, precepts, and promises of the gospel, should be imitated. True, Pastors have their infirmities, and these are very generally viewed through a magnifying glass, for the world delights to dwell upon the frailties of those, who are devoted to the Lord Jesus Christ. But, it is the duty of a people, to look to the soundness of the doctrines embraced and inculcated by their Pastors. And, of my deceased brother and colleague, it can with truth be said, that he was of an unshaken faith, in all the doctrines of the gospel. Whatever errors prevailed—whatever opposition was in existence, to the plain truth, he supported and defended it, through good and evil report. Although it is generally supposed, that the people are not under obligations, to take an active part in defence of the truth, nor in an opposition to errors, yet it is an uncontrovertible fact, that though Pastors should be pre-eminent in their devotion to the cause of Jesus, all who profess Christianity, are under the most binding obligations to defend it under all circumstances, and in every situation. And, if this be conceded, it is a natural inference, that they who are in front during the contest with the enemy—who disregard the formidable array and show of the enemy, and, by their courage cause him to retreat or to surrender, or, actually arrest his progress, should be imitated by those whom they led on to battle.

A Pastor is to be viewed as one, who is at the head of the Christian army, marching "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." How formidable then the foe! But, the enterprise is rendered still more precarious and appalling, by the inclination of many professors to rebel against their Pastors and spiritual guides. And such is the cunning and ardent zeal of the enemy, that nothing is omitted, which is calculated to fan the flame of discord among professors of Christianity. Frequently the Pastor receives into his social circle, such as profess attachment to him, and the cause he is promoting and defending—he unbosoms himself to them—he unfolds his plans, and lo! Judas like, they turn against him—cause the enemy a momentary advantage, and increase the difficulties of their Pastor. Instead of sustaining his merited influence, they endeavor to diminish it. Instead of approving of his measures, they censure them, in language loud, reaching the ears of the enemy. And, if in any matter, or error in judgment, should be discovered—if ever he evince human short-sightedness, or fails in any operation, from causes not under his control, he is treated with the

most relentless severity, by the very characters, for whom he made so many sacrifices, and endured the most excruciating pain, with so much forbearance.

Now, if a Pastor, under such circumstances, continues in the Ministry, something more than temporal considerations influence him—something more than the world can import, sustains him. It is faith; faith did I say? Yes, it is faith the in Lord Jesus Christ, that enables him "to entreat, when defamed—to bless when reivled; to suffer when persecuted; and to continue a faithful adherent, to the cause of his divine master."

It is the duty of a people, to imitate this faith of their Pastor—so to learn and experience the doctrines of Jesus—so to obey his precepts, and to depend upon the promises of Jesus, such as that most important one "Lo I am with you always, even unto the end of the world."

My deceased brother and colleague, had many difficulties to encounter. His communications to me, were frequent and confidential. I shall only allude to them, and that so far, as their application, may be profitable to us. His grand object was, at all times, to "cast down imaginations, and every high thing, that exalteth itself against the knowledge of God, and to bring into captivity every thought, to the obedience of Christ. He cared but little, for the polish of his weapons, but sought to keep them in such a state, as would prove them effectual in their use, and he knew well how to wield them. All did not acknowledge this fact—all did not sufficiently appreciate his sincere devotedness to the cause of the Lord and immortal souls, nor were all disposed, to view him and his operations in the most favorable light Perhaps he was not bigot enough for such. Though faithful to his own church, and much attached to it, yet was he favorable to Protestants generally, & Lutherans in our vicinity know, that when he did speak of that great and eminent servant of God, Luther, or of our customs, discipline and doctrines, it was uniformly, in terms which delighted them. He was too upright and honest, to make insinuations and innovations, for the purpose of aggrandizing himself or his church, by such ignoble means, as some perhaps employ.

As a citizen of this world, he had other trials and disappointments, calculated to affect and wound his mind. But, notwithstanding these, he continued a firm Captain, in the army of Jesus, who was ever precious to him. Not ten minutes before his spirit left the tenement of clay—when the power of articulation had ceased—when his eyes were closed, I asked him, is Jesus still precious to you? and with a remarkable exertion, he answered in the affirmative by a nod!

The God of love will sure indulge
The flowing tear, the heaving sigh,

When righteous persons fall around,
When tender friends and kindred die.

It was faith, that enabled him, thus to stand and though his body gave away—though his body yielded, yet did his confiedence in Jesus sustain his soul. Such a faith we should imitate, or, in the words of our text, follow.

But a people, should consider the end of their Pastor's conversation. The term conversation, has very different significations, according to the connection it has, with the context. Thus we read in one of Paul's letters *Philip.* 3 20 *For our conversation is in heaven;* There the import is, birthright, home—our birthright, our home is in heaven. But in our text, it has, in my opinion, reference to the issue of life.

When Paul wrote his epistle to the Hebrews, he was aware of the difficulties and temptations, to which they were exposed, and in order to encourage them, never to swerve from the path of duty, he reminded them of the faith and end of the conversation which characterized a number of faithful servants of Jesus, who were taken off by the Jewish rage. Among them was Stephen, one of the seven deacons, noticed in the Acts of the Apostles He was a man, full of faith and of the Holy Ghost, and fearlessly did he discharge his duty to God, and fellow-sinners. His sermon, which we have on record is remarkable for strength of arguments, and, though it had not the desired effect, yet it cut his hearers to the heart and they gnashed on him, with their teeth. Was he terrified? Did he endeavor to palliate? Did he cringe to the ungodly? Oh no! "He looked up steadfastly into heaven, and saw the Glory of God, and Jesus standing on the right hand of God." This fact also, he declared unhesitatingly, and lo, the enemies of he truth stoned him to death. The circumstances attending his death are remarkable. Excruciating as was his bodily pain—convinced as he was, that the preaching of the truth was the cause, he still adhered to his master, and longed to be with him; "Lord Jesus, receive my spirit. Calm and serene was his soul;" and whilst showers of stones were falling upon him, he expressed concern for his enemies—lay not Lord, this sin to their charge, and then——fell asleep.

Here was an example, worthy of imitation, and here was the issue of a life of faith, to excite the Hebrews to consider it, whilst they were enduring sufferings, inflicted upon them, by unbelievers. True, Stephen lost his life, or rather, he was violently arrested in his earthly career, by a cruel death. But it was only *the body that was killed*—the soul they were not able to kill. The body experienced pain, but the soul was rejoicing. The spirit winged its flight, to the celestial mansions, to be present with the Lord. There all pain and danger ceased—then did he,

Bathe his weary soul
In seas of heav'nly rest
Where no wave of trouble can roll
Across his peaceful breast.

Yes his bright and lively faith introduced him into a paradise filled with every thing that can yield delight and refreshment to the soul.

But can the case of Stephen be applicable at the present day? Truly, Pastors are not now stoned to death, and they rank high in society; their profession is without difficulties, and produces them ample compensation! This may be the language of some inconsiderate minds, but my deceased brother, knew better. It is very certain, that neither was he, nor are any of Christ's ambassadors, literally stoned to death, but, I verily believe, that, when Pastors, regardless of the frowns of the self-conceited, self righteous, and ungodly, declare the truth, and the whole truth, their lives are shortened by the conduct and acts of Satan's children. The perversion of their remarks; the misrepresentations of their views; motives and acts; the base ingratitude of those, who are pretended friends; the unfeeling remarks upon their infirmities and weaknesses; the readiness to condemn and desert them, instead of praying for them; soothing and encouraging them—such a course of conduct, acts as a canker upon the body; debilitates the system, and causes frequently an early and painful death.

Indeed, Pastors are a mark, which too many imagine, they are at liberty to shoot at, with arrows dipped in the most deadly poison. And, when the Pastor possesses acute sensibility, and refined feelings, it causes him to cry out, very frequently, "Lord Jesus receive my spirit!"

Whatever the trials and sufferings of him were, whose early departure from the scenes of this world, we much lament, he had much comfort in the assurance, that he had an interest in Christ. If his body was infirm, yet was he composed in looking to Heaven, for it was his sweet home.

At length a fever seized him. I saw him perhaps at the very moment, and advised him to apply means for its removal. He consented, but declared his belief, that he would soon be removed from this world of sin and sorrow. The disease increased in violence daily. Nothing was omitted, that was calculated to arrest its progress; but alas, vain was all medical skill; vain the wishes, the prayers and tears of his friends and relatives. He saw it. I shall die, said he, to his brother, (the Rev. A. Helfenstein, of Baltimore,) and me, who sat by him. Feel my pulse and you will agree that my view is correct. Yet he conversed freely

upon the great subject of religion, and in his last hours, dwelt with much emphasis upon the necessity of it, especially, when he addressed himself to the members of his family.

And here it may not be out of place, to mention some pious and glowing effusions that fell from his lips, in the hearing of a number of persons. It was a day or two before his dissolution, I think, with eyes closed, he exclaimed, O eternity, eternity, eternity! His brother drew nigh, and enquired, whether he was distressed in mind? Leave me to my own reflections, was the reply, surely the judge of the earth will do right! Then after a short pause, he expressed his confidence in the atonement, his faith in Christ, and his hope of glory. He was again asked, are you willing to die? Willing, willing, willing! he repeated, with great emphasis. O yes.—But suppose it should please God to restore you, would you not be willing too? He replied, Ah, that is a matter, I will leave altogether to him. One of two alternatives appears to me, (said his relative,) to be certain: You will either come out of this furnace of affliction, doubly refined, or you are rapidly preparing for glory. O then, he replied, will I sing Glory, Glory! Many more similar effusions were heard, which cannot now be distinctly remembered. It is satisfactory however, to know, that for several days preceding his dissolution, he appeared to breathe the very soul of religion, seeming to be all love, connecting the simplicity of the child, with the sound judgment he possessed during his health.

On the 23 of September, he fell asleep in Jesus. I saw him breathe his last.—Him, with whom I had a daily intercourse for many years—with whom I so often officiated in this city and county. He is no more among us! He has left me in the field of labor. Yes, my brother Jonathan, you have "fought the good fight," and now you are enjoying the victory!

Severe as the affliction is to you, his relatives, yet you have much cause of rejoicing in the Lord. If it is considered an honour, to be allied to a brave soldier of this world, who fought many battles with success, and thus added to the honour of his country, what language can describe that honour, which you possess, in being connected with one, who fought under the banners of a crucified Saviour, with success. If but a single soul was saved, through his instrumentality, (and we believe there are many,) O, how bright must he shine, among the stars of the first magnitude. If you are faithful, you will see and embrace him again. Death cannot forever sever you from him True, he cannot return to you, but you can go to him, and then you and he will never weep, for, where he is, there is neither crying, nor pain, nor death.

Finally, I would admonish you, my beloved people, to unite with me zealously, in the cause of the Lord Jesus. I have been connected with you, for many years—longer than any other in this city was, save one, (the pious Krug.) I too, shall be removed from you sooner or later. O pray for me, that my faith and conversation be such, as shall be approved of by my Master; that when I shall be called before him; when I shall be separated from you, my faith and conversation may be remembered by you, with profit.

Brethren! but a little while and the grave will be opened to us.—Already has my brother and colleague, given an account of his labours; he no doubt rejoices in having found, that some sinners were led by him, under God, to the Lord Jesus. Yes, when he stepped into the Temple of the Holy City, beyond the blue curtains, he was no doubt welcomed by such, who once sat under his discourses. O the ecstatic joy at thus meeting each other! O, the praises to God, to see him, who was the instrument of their salvation! O, the inquiries after friends and relations, yet on earth!

Brethren, the saints made perfect are waiting for us, to welcome our entrance into the Holy City. Ere long, its spires will glitter in our view, if we be truly converted to God, and the melodies of the members of the church triumphant, will fill us with rapture—*Amen.*

Hartwick Seminary.

The annual examination of the Theological students of this Seminary, was held on the 24th of August last. Eight students were examined in various branches of Theology; two of which, Messrs. *C A. Smith*, from New York, and *W. D. Strobel*, from Charleston, S. C., have completed their studies, aud will present themselves for examination at the ensuing meeting of our Synod. Through the whole course of the examination, the students acquitted themselves in the most satisfactory manner. The Rev. Principal and Assistant Teacher, who conducted the examination in the presence of several clergymen of our church, exhibited the most gratifying evidences of the success which has attended their labours in this department of the Seminary.

In the evening of the day of the examination, addresses were delivered by Theological Students on the following subjects: AN EULOGY on the *Rev. J. P. Goertner*; by *C. A. Smith:* REFUTATION OF UNIVERSALISM, *A Dissertation*, by *W. D. Strobel:* THE REFORMATION, *A Dissertation*, by *T. Kilmer.*

The students of the Academical Department were examined the following day, (August 25,) in all the different branches of English and classical education usually taught in the Seminary. In the evening; the anniversary of the Philo-Phronean Society was publicly celebrated, when the following addresses were delivered by the members of the Society. viz: Salutatory Address, and Address to the Society, by G. W. Morell. Sir William Wallace, an Eulogy, by W. Otman. Beauties of Nature, an Essay, by J. Selmser. The necessity of national virtue to the permanency of our political institutions, an Oration, by L. Swackhammer. An Eulogy on Rum, (burlesque,) by J. E. Alma. Greece, an Oration, by C. F. Vogel. Valedictory, by N. W Goertner.

The Boord of Trustees met on the day appointed for the annual examination of the students at the Academical Department. Several important subjects connected with the interests of the institution, engaged their attention. In pursuance of the recommendation of the Rev. Principal, measures were adopted to raise the standard and establish a more regular and systematic course of instruction in both departments. The Rev. Principal submitted to the board a plan for the special government and direction of the Theological Department, which was unanimously adopted. The plan consists of a number of rules and regulations, specifying the qualifications which shall be deemed requisite for the admission of Theological students; the course of studies they shall pursue, and the time that shall be required to complete it. It establishes a regular system of government over the students while they rem in in the Seminary, and provides for their dismission under various circumstances, as they may occur. From this arrangement, recommended by the Rev. Principal, and adopted by the board of trustees, we anticipate the most favorable results to the Theological Department of the Seminary. As soon as a similar arrangement for the Academical Department shall have been completed by the committee appointed for that purpose, the whole will doubtless be published by the Board, and we shall then have an opportunity of laying it before our readers.

At the last meeting of the Board, the Rev. *John D. Lawyer*, was chosen a trustee, in the place of the Rev P. W. Domier, resigned.

The board now consists of Rev. Doct *A. Wackerhagen*, President; *J. D. Husbands*, Esq. Secretary; *Jerome Clark*, Treasurer; *W. C. Bouck*, Esq. Agent; Rev. *F. G. Mayer*, *D. Nash*, *G. A. Lintner*, *J. D. Lawyer*, Messrs. *D. Simmons*, *P. N. Bonesteel*, *A. Metcalf*, and *J. C. Moeller*, Members.—*Luth. Magazine.*

Evangelical Lutheran Synod of New-York.

XXXIV Session.

In compliance with a resolution adopted at the last annual meeting of the Body, the Ministers, Lay Delegates and Commissioners from Congregations, assembled in the Evangelical Lutheran Church at Palatine, Montgomery County, on Sunday, September 13, 1829.

At 10 o'clock, A. M. the Synodical Discourse was delivered by the Rev Doct. HAZELIUS, Principal of Hartwick Seminary, and President of the Ministerium, to a very numerous and attentive congregation. After a short intermission, the Synod and congregation again united in the devotional exercises of the sanctuary. The sermon was preached by the Rev. Mr. SCHWARTZ, from the Synod of South Carolina. At 6 o'clock, P. M. a discourse was delivered by the Rev. G. B. MILLER, Secretary of the Ministerium.

Divine service was also performed in the Evangelical Lutheran Church, at Stone-Arabia, at 2 o'clock, P. M. by the Rev. H. N. POHLMAN, Treasurer of the Ministerium. And at the same time in the Evangelical Lutheran Church at Minden, by the Rev. Mr. SENDERLING.

The session of the Synod was opened in the church of Palatine, on Monday morning at 9 o'clock, and continued, with short intermissions, until Tuesday in the afternoon. The proceedings of this meeting will soon be published, when we shall have an opportunity of furnishing our readers with some interesting extracts. The annual report of the Rev. President, was an interesting and important document, embracing a variety of subjects, which were recommended to the consideration of the synod, and engaged its attention. Applications were received from a number of vacant congregations for the settlement of Ministers, and measures were adopted to supply some of the destitute portions of the church. Pursuant to a recommendation of the Western Conference, and the suggestion of the Rev. President in his official report, a committee was appointed to prepare a form of church discipline, with instructions to report at the ensuing meeting of the Synod. A committee was also appointed to prepare for publication, a faithful translation of Luther's small catachism, and make a selection of such other works as they may deem necessary for supplying the immediate wants of the church. A resolution was adopted, recommending to the churches in connection with our Synod, the religious celebration of the 25th of June next, or the following Sunday, in commemoration of the

presentation of the Lutheran Confession of faith, to the Diet at Augsburg, on the 25th of June, 1530. At this meeting, the subject of a connexion with the General Synod of the Lutheran Church, in the United States, was again introduced, and after some discussion, it was resolved, that the Rev. President, write to the officers of the General Synod, requesting them to communicate to the members of this body, all the information which they may deem proper to disclose in relation to the subject, and that the final determination of the question be made the order of the first day of meeting of the next Synod. The committees on the Hartwick Seminary, vacant congregations, and Missionary concerns, submitted their annual reports, and were continued for the ensuing year.

At a Ministerial session on Tuesday morning, it was unanimously resolved, that WILLIAM D STROBEL, of Charleston, S C, a student of Hartwick Seminary, and HENRY I. SMITH, of Pennsylvania, be licensed as candidates for the ministry, and Rev. THOMAS LAPE, of Johnstown, Rev. CHRISTIAN BERNHARD THUMMEL, of Chitinango, and Rev. JOHN EISENLORD, JR. be ordained as Ministers of the Gospel. Mr. C. A. SMITH, a student from Hartwick Seminary, was also examined, and recommended to be licenced by the President, as soon as he shall have attained the age required by the constitution.

On Tuesday at 2 o'clock, P. M. a numerous and attentive congregation assembled in the church, to witness the solemnities of licensing candidates and ordaining ministers. By appointment, the Rev. G. A. LINTNER, preached the ordination sermon, from 1. Timothy, 4th ch. first clause of 2d verse, *Preach the word.*

After which, the candidates for ordination presented themselves at the altar, and were earnestly and affectionately exhorted by the Rev. PRESIDENT, to a faithful and diligent performance of their professional duties. They were then solemnly ordained by the imposition of hands, and prayer by the Rev. PRESIDENT, assisted by the Rev. F. C. SCHAEFFER and G. A. LINTNER.

The applicants for license were then also addressed by the Rev. PRESIDENT, and having entered into the engagements required by the constitution, they were received as licensed candidates for the ministry in the Evangelical Lutheran Church.

The exercises were concluded by the singing of a hymn, and the benediction.—[*Luth. Magazine.*

The Protestant,

(A NEW WEEKLY PAPER.)

It is with much pleasure, says the New York Observer, that we notice the proposal of a weekly publication about to appear in this city, to be entitled "*The Protestant,*" expressly devoted to the portraiture of Popery, and the defence of the doctrines of the Reformation. It is greatly to be lamented, that so many professed Protestants, should in the present age have lost all distinct and vivid impression of the essential anti-christian character of the Papal System. It may be attributed to the operation of a variety of causes. The Romish Hierarchy has, through the good providence of God, in most countries been so curtailed in its secular dominion, for many years past, that an opportunity has not been afforded of rekindling those fires of persecution which now dimly burn only in the page of history. Notwithstanding the more placid policy now adopted, there are many indications that although the teeth of the beast have been drawn, its spirit remains unchanged. No boast of the papacy is better supported than that of *immutability!* not one pretension of the dark ages has been abandoned—not one error of the council of Trent recanted. The Romish religion has never been regarded with much interest in the United States, because we have deemed ourselves too enlightened to be duped by its errors, and its resources too small to make any impression on our community. Advantages have been taken of our security. Diocese after diocese has been erected in this country—nunneries are established—two Anti-Protestant newspapers are now published in New-England—several respectable Seminaries of education, in which the minds of hundreds of the first youth of our country are imbued with predilections for Catholics, are in operation—more than a hundred Jesuits in the service of the *De propaganda,* are constantly employed in promoting the interests of their establishment, with their peculiar devotedness of plausibility, among the ten thousands, especially of the great valley of the Mississippi, who are captivated with a system which makes so striking an appeal to the senses, who saves the indolent, both the trouble and the responsibility of forming their own creed, which tallies so exactly with all the self-righteous feelings of the natural heart, and which comes recommended with numbers, learning, riches, and the imposing claim of comparative antiquity. It is time that the Christian public should awake to enlightened solicitude on this subject. "All the wiles," said Dr. Beecher, in the note of alarm unheeded, which he sounded two years since his Missionary sermon, "all the wiles of ages past are put in requisition now to heal the fatal